524 pebble, thus becoming "owner" of position A6.

Now it is the turn of player A, who can begin anywhere he likes, palming one of his own pebbles, and proceeding as above until he conquers one opponent's position, alway proceeding counterclockwise. There are many variations to this basic procedure. E.g. it is possible to become "partial owner" of a position, in which case the dispute is settled by chance, e.g. by hiding a pebble in one hand and letting the other guess which hand hides it. The player who wins all the grooves wins the game. The loser is called "ayt bälla" (lit. the rat ate him).

This game is regarded as harmless, unless a person becomes so addicted to it that he wastes all his time at it.

273 517 Entertainment of adults, especially in the towns, often involves considerable consumption of barley beer, fermented honeymead, and even "araqi". The proverb interprets stages of behavior, in drinking, as follows:

"First cup : Rat", (When one drinks eagerly, like a rodent);

"Second cup : Bee", (When there is buzzing among pleasantly agitated drinkers);

"Third cup : Monkey", (Grimacing, laughing foolishly, sweeping arms);

"Fourth cup : Dog", (When drunkards howl, without control, or depressed).

275 487 There are three types of public facilities for relaxation, found in the market-towns; The teahouse, the beer-house, and the mead-house, all of which are sharply differentiated:

The teahouse ("shay bēt") is fully respectable; it is for men only, no women are supposed to enter it, and even the waiters are male. It is patronized by traders, clerks, minor officials (for high officials and nobles would not want to be seen consuming food or drink in public), police detectives, etc. Talk is largely of business matters and events of the day. The tea is consumed with a great deal of sugar dissolved in it, and a sweet condiment called "fūl", probably of Arab introduction,

275 is served with it. Traders and travellers often stop by during the day,
487 and the place usually closes not long after sundown.

275 The barley-beer house ("talla byet") is still fairly respectable
487 for people of commoner and lower classes, but not for respected elders
265 or priests. It is operated by women, either matronly married women or "unattached girls", i.e. divorcees. It serves not only as dispenser of beer, but also serves full meals, so that the travelling trader is dependent on it. For as little as Eth. $0.25 (U.S. 10 cents) the patron may obtain a minimal meal of enjara bread, 2 liters of talla beer, and all the roast chickpeas and roasted barley ("qolo") he can eat; meatstew costs more. Often such a restaurant contains an extra room with a bed for the weary traveller to sleep in, and such an inn is then called "meshta byet" (lit. accommodation house, from "mesht" or "mest", meaning wife), for the traveller has no difficulty in securing a temporary wife for the duration of his local stay, among the divorcees.

275 The mead-house ("taj byet") does not even have the minimal
548 respectability of the talla byet. It is operated strictly for entertainment, i.e. drinking and sexual pleasures. For the owner, usually a clever, middleaged townswoman, it represents one of the few ways of amassing capital and becoming one of the wealthiest local citizens. She controls her waitresses much as a madam would. To protect herself from brawls, which are not infrequent, she also employs, - though they are kept out of sight so as not to frighten off customers, - one or several husky bouncers. The proverb says:

[539]

"In the prostitute's house,
all the time a scuffle."

For, even in prostitution a pretense of "temporary wife" is made.

275 548 Even a prostitute would be ashamed to engage in one-night affairs, to engage in sexual activities coldly without at least some minimal affect. She is paid for her services after consumption, or tries to take the man's money while he is asleep, but will not aggressively demand advance payment. Therefore, customers who may develop an interest in the same waitress-prostitute, not rarely fight for her affection, temporary though it is. No prostitute would take more than one man in one night, not only because this would be very shameful, but also her competitors would beat her for such unethical behavior. In the past the "täj bʏet" was publicly advertised by a red cross painted on the outside wall. During the Italian occupation, protests of the International Red Cross caused removal of this sign, but one still encounters it in remoter areas.

273 [77] The use of an even stronger drink, "äräqi" (arrak), the only distilled drink among traditional beverages, is very likely of Arab introduction; It is on the increase in towns because of exposure to strong European liquor during the Italian occupation, but is not made or consumed in the rural hamlets, not even on feasts. In the towns it is made, usually to fill specific orders, by the wives of soldiers or policemen, to add to the meager income of the husbands, whose salary of Eth$20 - 25 is lower than that of the unskilled laborer (Eth$30 - per month). It is produced from "enselal" caraway seeds, gesho (leaf f[illegible] fermentation), semi-fermented barley ("beccel") and dagussa grain, of which are crushed, mixed with water, dagussa plant is added, and the fermented mixture is boiled for 10 hours, distilled through a [illegible]bbo reed. The finished product is carried, in a European glass bottle, to the customer directly, e.g. the owner of the "täj bʏet", and is consumed, because of the higher price, by semi-educated clerks and officials with good salaries, or travelling traders or army or

276 The Muslims, who smoke freely, even in the provincial towns, especially in the Arab or Muslim-operated teahouses, follow a variety of ways of consuming tobacco. Some use a brown snuff tobacco, "senqan" or "surat"; a few even chew "chat", a stimulant drug chewed in the original leaf, which is far more common in southern Ethiopia. This is held in low prestige by the Amhara, who associate the consumption of traditional tobacco and chat with the customs of Shanqalla and Sudanese ex-slaves. In the 1870's the fanatically orthodox Emperor John, who later died fighting the invading Muslem Mahdi, even forbade the raising of tobacco, but since then it is grown again in small patches in and near towns.

517 The high point of traditional entertainment and recreation is still the traditional feast, the "deges" (or "gebber"), featuring special material enjoyments such as raw beef and fermented honeymead; and such emotional enjoyments as watching azmari performers do their shoulder dance, their high-pitched song-chants, to traditional musical accompaniment; and, perhaps, receiving a "gursha" from the "great man" (telleq säw). On less intense occasions, picnics in the countryside and recreational promenading ("shenqher"), are still the major forms of adult recreation in the long dry season.

● 275 Not only shame, but also fear, keep many peasants and townsmen out of the "täj-bet". Many a peasant, intending merely to take one drink, stays until after dark, then, fearing robbery on his way home or the sharp tongue of his wife, succumbs to the "consolation" of the waitresses; and wakes up the next morning without any of his harvest money. Therefore, travellers prefer to lodge with an "unattached woman", whom they may encounter at a beer-house (tälla bet) and who will serve as temporary wife.

443
632 once-weekly market, staggered, so that the market days of over-lapping spheres do not coincide. Peasant exchange at these markets tend to be "sectional" in character; that is to say, producer-sellers bring regional specialties (such as cotton and high quality cayenne from kola lands; cereals, fresh vegetables, and livestock from highland farms), or occupational specialties (such as Falasha iron mongery and pots; the leather goods of the Fakiy, a largely endogamous artisan group). In addition to local products, peasants come to purchase imported goods (especially clothing) and the produce of distant parts of the Empire (such as salt bars from the Danakil Depression). The market is also the peasant's tie to the world market, to which he sends cattle and cattle hides.

The large market towns, with their numerous consumer crowds, offer important economic inducements to
[275] the peasant marketeer. Beyond these economic functions,
[548] the large town offers diversions and attractions unavailable in the peasant's home parish---exotic surroundings, the temporary fellowship and entertainment of beer houses and mead halls, and the sexual companionship of the town's numerous prostitutes.

632
796 The town also attracts peasant visitors on matters unrelated to the market place. The monthly feast days of various saints of the Coptic Church are occasions for special celebrations, and these attract peasants, out of